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QUARTERLY, *ONE DOLLAR A YEAR*

The American Catholic Historical Society of Philadelphia, held a public meeting at the Academy of Music on March 31st. The speakers were Cardinal Gibbons, Archbishop Ryan, Hon. John Lee Carroll, Major Henry A. Brownson and Rev. Dr. Ignatius F. Horstmann, Chancellor of the Archdiocese and President of the Society.

His Grace Archbishop Ryan honored Editor RESEARCHES with the following words of commendation: "Fortunately we have among us men, who are gifted with that rare and peculiar historic talent by which they are enabled to delve deep into old manuscripts, I might almost say to root through them; and that talent is one which ought by all means to be cultivated. The way to cultivate it is through the formation of societies like this Catholic Historical Society which will appreciate this self sacrifice and this laborious examination; for, in such work, a man may be all day busily poring over dusty manuscripts and, like an unlucky fisherman who has nothing to show for his day's fishing, may have acquired nothing of value. We have many such talented men in this country; in Philadelphia we have one, who is a working member of this Society, whose researches into the history of Philadelphia Catholicity we ought to be grateful for—I mean Mr. Martin I. J. Griffin." [Applause.]

To our acknowledgment of grateful appreciation of the commendation, His Grace replied:

PHILADELPHIA, APRIL 15, 1891.

MY DEAR MR. GRIFFIN:

I received your note of thanks. You deserve all and much more than I said, for your historical labors, which I hope you will continue for the benefit of the Church in the United States.

YOURS SINCERELY IN CHRIST,

†P. J. RYAN,

Abp. of Phila.

Martin I J. Griffin, Esq.

This Page of THE RESEARCHES is the best depository of a record testifying to our services in the Catholic American Historical movement. It would be unkind to say the commendation is not deserved and we have no such humility as would cause us to so believe, while it would be an undisguised deceit to assume before the Public that the words were unmerited.

THE CATHOLIC RELIGION IN THE UNITED STATES IN 1818.

BY FATHER JOHN GRASSI.*

The Catholic Religion is better appreciated and more widely spread in America than many may suppose. However rude and ignorant a person may be, when mention is made of the Catholic Church, he willingly grants that it is the earliest of all; and many non-Catholics prefer to communicate their religious doubts to a Catholic, simply because he professes the faith which is the first and oldest. Our missionaries are generally respected, either on account of their education and superior knowledge, or of their celibacy, or of their disinterested and zealous labors, or, finally, because of the undoubted validity of their ordination. It is a noteworthy fact that when the impious Thomas Paine was on his death-bed, he gave positive orders that no Protestant minister should be admitted to his chamber, but he allowed two Jesuit priests to be called. They came and spoke with him; it seems that now and then he paid some attention to the truths which they suggested to him, but the acute pains which tormented him caused him to break out in blasphemies and howls of despair. The Fathers, having failed to accomplish anything, withdrew in horror, and the infidel died as he had lived. Paine was an Englishman, who had been a corsetmaker before he undertook to write upon religion. His principal work, *The Age of Reason* is remarkable only for the unbridled fury with which it speaks against revelation.

The Jesuits, who planted the Catholic faith in Canada, and spread it far and wide through South America, were also the first missionaries in the provinces which now form a portion of the United States. Some two hundred English Catholic families, bitterly persecuted for the faith in their native land by their fellow-country men who proclaimed themselves to be the apostles of liberty of conscience, emigrated to Maryland in 1633, under the auspices of Lord Baltimore. Father White, with some other members of the Society, accompanied the first settlers, and Maryland from that time forward continued to be a mission of the English Province. I shall not here recount how these good Catholics, by an unexampled display of liberality so vaunted in our times, and so little practised by their adversaries, gave an asylum to Protestants in the colony they had founded, and how they were

*Notizie Varie sullo stato presente della Repubblica degli Stati Uniti dell' America Settentrionale, scritte al principio del 1818, dal padre Giovanni Grassi della Compagnia di Gesu. Edizione Seconda, Milano, MDCCCXIX.

repaid with ingratitude by those whom they had befriended, and were cruelly persecuted by the English Government;—since my object is to speak of the existing state of affairs. I may add, however, that the Jesuit missionaries, even after the suppression of the Society, continued to labor on the missions and to found new ones, under the jurisdiction of the Vicar-Apostolic of London. The number of Catholics having greatly increased, the See of Baltimore was erected by His Holiness, Pius VI., and the Rev. John Carroll was appointed its first Bishop, to whom a Coadjutor was assigned in the person of the Rev. Leonard Neale: they were both ex-Jesuits and natives of Maryland. Bishop Carroll was consecrated in 1790, at Lulworth Castle, the seat of Thomas Weld, one of the principal Catholics of England, who in his life and death was a true type of the Christian gentleman. The Sees of Boston, New York, Philadelphia, Bardstown and New Orleans were subsequently founded, and in 1810 Bishop Carroll was advanced to the rank and title of Metropolitan Archbishop. It seems to be a signal mark of Divine Providence that this dignity was bestowed on one whose character was best qualified to dispel prejudices against the Catholic Church, and to give a fair idea of it to this portion of the new world. Archbishop Carroll was a native of the country, and had enjoyed all the educational advantages which the Society of Jesus furnishes to its members. He had been professor of theology at Liege, and previous to 1773 he had been admitted to the profession of the four vows. He had been travelling companion to some English noblemen on a tour through Germany, Italy and France, and everywhere he had made the most favorable impressions. Nor could it well be otherwise, since in him irreproachable conduct was united with a profound knowledge of Catholic doctrine, and his accomplished manners and kindness of heart were accompanied by rare prudence, so that he won the affection and respect of Catholics and non-Catholics alike; amongst others who honored the Archbishop of Baltimore with their friendship was the glorious hero of America, the immortal Washington. Archbishop Carroll passed to a better life on the feast of St. Francis Xavier (Dec. 3), 1815. The day of his funeral was a species of triumph for the Catholic religion, as the ceremonies were conducted with all the public pomp that would mark such an occasion in a city entirely Catholic. His mortal remains were placed in the sepulchre of the Sulpican Seminary, until such time as, in accordance with the wishes of the illustrious deceased, they can be deposited in the Cathedral, which is approaching completion. This was the first time that Balti-

more witnessed the rites of the Catholic burial service in full accordance with the ritual; the cross borne at the head of the sorrowing procession, the priests chanting in strains of woe, the funeral trappings, the burning tapers, the expressive ceremonies, made a deep impression upon the people, who, in respectful silence and with signs of mourning, testified their affection and esteem for the good prelate whom they had lost. It will remain the glory forever of the Catholic Church in America, that her hierarchy began with one so conspicuous for worth and merit as Bishop Carroll. His successor, Archbishop Neale, soon followed him to the grave, in June, 1817; his memory will be held in benediction, particularly in those places which were the theatres of his zeal, ever intent on advancing the spirit of solid piety. The name of Bishop has a grand sound in Europe even before the world; but in America, magnificent display is unknown, and the prelates with great edification are constantly engaged in the labors of simple missionaries. Fancy my surprise in 1810, at seeing the Archbishop of Baltimore and Metropolitan of the United States enter a house along with me, and then, having drawn from his pocket a wide ribbon to serve as a stole, place upon a small table the holy oils, a vial of water, and a little ritual in order to baptize a baby. The same is done by the other Bishops in their respective Dioceses, and Bishop Flaget of Kentucky made the visitation of his Diocese traveling hundreds of miles on horseback, and alone.

It is to be remarked that the names of *congregation* and *missionary*, are here equivalent to parish and parish priest. I shall say nothing in regard to the number of Catholics scattered throughout the vast extent of the United States, as there are no statistics on that point: but it will not be amiss to mention something briefly in regard to each Diocese, beginning from the North.

Diocese of Boston. Catholic missionaries are stationed only in two places of this Diocese, at Boston and on the Penobscot. The Abbé Matignon a Frenchman, has succeeded in founding the Church in the capital of Massachusetts, and Bishop Cheverus, also a Frenchman, resides there at present. The amiable character, the conspicuous virtue and learning of this prelate, and of his worthy assistant, have won the respect and esteem, not merely of Catholics, but also of those who are outside the pale of the Church: all have been inspired with the highest idea of our holy religion by the lives of such excellent ministers. The Penobscot missionary has charge of a tribe of Indians who have not yet forgotten the Jesuits from whom they received

the Gospel. Throughout the rest of New England, Catholics are very few and there is no missionary.

DIOCESE OF NEW YORK. In the city of New York the number of Catholics exceed 20,000, mostly Irish, whose attachment to the faith is wonderful. The new church of St. Patrick, Gothic in style, is held to be one of the finest buildings in the United States, and selves as the Cathedral of Bishop Connolly, an Irish Dominican. He has with him only two missionaries, both of whom are advanced in years. Anyone can easily imagine how great and numerous are their labors in a city of such size. At Albany, the State Capital, there is a church and a missionary, who has care also of Catholics living at considerable distances. In almost every village of this State there are good Irishmen, ever ready to contribute to the building of churches and the support of missionaries, if they could obtain them.

DIOCESE OF PHILADELPHIA. The Jesuits from Maryland built the first church in Philadelphia, St. Joseph's, which together with the adjoining residence still belongs to them. There are three other churches here: St. Mary's under the direction of the bishop; Holy Trinity, which is principally frequented by the Germans; and St. Augustine's, erected by the zeal of Father Carr, an Irish Augustinian. There are five priests in the city, who also visit outside missions. The Jesuits had founded some other missions in Pennsylvania before that of Philadelphia. One is at Conewago, where four Fathers of the Society reside: this and the neighboring congregations are made up of German settlers, who still preserve their attachment to the ancient faith, and primitive simplicity of manners. Another mission is Lancaster, and the missionary who resides there is at the same time burdened with six other congregations, each one of which would require a priest. To avoid entering into trifling details, I shall merely mention that in 1813, there were in the whole of this extensive diocese no more than thirteen priests, amongst whom Prince Demetrius Gallitzin, a Russian, deserves special mention for the zealous discharge of all the duties of a country missionary.

DIOCESE OF BARDSTOWN. The remoter frontiers of this Diocese were formerly considered as an extension of Canada, and for this reason many of the inhabitants of those parts are French; many families also have emigrated thither from Maryland in search of better lands than those they were leaving which had been worn out by long continued cultivation of tobacco. The Bishop resides at Bardstown, where he possesses a little seminary and has

begun to build a church to serve as a Cathedral. In 1813, there were only eight priests in the whole of this vast Diocese, in which the missions are perhaps more laborious than elsewhere, because the Catholic population is more scattered and poorer. In the neighboring Territory of Illinois, there are various Indian tribes, some of which were brought to the faith by the Jesuits long ago; but for the most part they live still in utter ignorance of the true God.

Diocese of Baltimore. This Diocese comprises all the States south and south-west of Maryland. There are five churches in Baltimore, including the Cathedral, which is still unfinished. It is built of the hardest granite, from designs of Latrobe, the chief government architect. The Church of the Seminary of St. Sulpice is Gothic, but elegant. As Maryland was a Catholic Colony, the missions are more numerous there than in any other State. In the new city of Washington, there is a large congregation, but only one priest, who officiates at St. Patrick's church, close to which the Jesuits have put up a house destined for the education of youth. Some years ago the foundations for a Cathedral were laid, but the building had to be suspended for want of funds. Besides two small chapels in this neighborhood, there is at Georgetown the church of the Holy Trinity, which unfortunately is not large enough to contain more than a third of the people who flock to it. This church is served by the Jesuit Fathers of the College and the Religious of the same Order have in Maryland four Residences, and other missions, each one of which has several congregations depending upon it. There were in 1813 some forty missionaries in Maryland, a number utterly inadequate to the wants of the Catholic population. A single missionary must therefore supply as best he can for the want of laborers. Some notion of the journeys and fatigue of such a life may be gathered from the subjoined list of places cared for and visited this year, 1817, by one priest, Father Malevè, S. J. He resides at Fredrickstown, where the congregation is tolerably numerous. Besides this, he has to go to the Manor, distant 7 miles: Maryland Creek, 15; Hagerstown, 28; Martinsburgh, 38; Winchester, 50; Cumberland, 110. These places have large congregations and spacious churches. To these we must add four smaller congregations and various scattered families whom this one priest must visit occasionally.

The cities of Norfolk and Alexandria in Virginia possess Catholic churches. Richmond, Petersburg and Fredricksburg have made efforts to obtain a priest, but without success, and for this reason there is as yet no

church in these places. In Charleston, S. C. and Augusta, Ga., one hundred miles apart, there are churches and priests. In North Carolina, Tennessee and another new State there is so far neither church nor priest.

Statistics are wanting in regard to the lately erected diocese of Louisiana. The zeal of Bishop Dubourg of New Orleans will surely obtain abundant fruits from the field entrusted to his care, and cultivated by many eminent ecclesiastics who have accompanied him from Europe.

From this brief description it can be seen how great is the want of priests. Add to this, that the settlers in newly opened sections are most anxious to have churches and missionaries; many landholders also, even Protestants, offer hundreds of acres gratis for this purpose, not through any special zeal for religion, but simply as a matter of speculation. For people prefer to settle in places where they can easily procure the helps of religion, and hence the lands increase in value. Missionaries who should establish themselves in such places, would have the consolation of seeing the whole neighborhood embrace the Catholic faith. But where in our days can so many zealous priests be found?

For those who wish to know who are they that labor in this extensive vineyard of the Lord, I shall give a brief notice of the Religious Orders existing there, in addition to the Secular Clergy. The Jesuit Fathers, besides their missions, have at Georgetown, near the rising city of Washington, a boarding College, delightfully situated, which was empowered (March 1, 1815) to confer such academical honors as are customary in the other colleges or universities of the country. The Jesuits also directed a school in New York, called *The Literary Institution;* it has been closed solely for the want of teachers, but they still possess the property. The Sulpicians have a creditable College at Baltimore, chartered as a University by the Maryland Legislature. In addition to the Seminary at Baltimore, they also conduct a school at Emmitsburg. Some English Dominicans have in Kentucky a convent and school, and the church of St. Rose of Lima; in 1816, they had four students of theology, besides some novices. They have only three priests upon the mission, and stand greatly in need of liturgical books, but they try to remedy this want by edifying industry. Some Lazarists from Italy have lately reached the Western territory of the United States, and they are only waiting the arrival of the Bishop from New Orleans to fix upon a place for their establishment. The zeal and activity of the Rev. Mr. Andreis, who is the Superior of these missionaries, excite expectations of

great works for the glory of God: he has already written that God has deigned to crown his labors amongst the Indians with signal success.

There are also in America some communities of Religious women, the most ancient of which is the Discalced Carmelites of St. Theresa. Three of this Order had the courage to leave their English convent at Antwerp, and cross the Broad Atlantic to found a new house of their Order; in a few years their number had increased to twenty-six. Their convent, a wooden building, is not far from Port Tobacco in Maryland. Archbishop Neale, filled with zeal for the instruction of youth, has established at Georgetown a community of Visitation Nuns for the instruction of girls. In a short time this community has increased so rapidly that last summer it numbered thirty-six religious. Another institution for the same object has been founded at Emmitsburg by the Abbé Dubois: the teachers and sisters have adopted and follow, as far as circumstances permit, the rule of the Sisters of Charity who in France are principally occupied in the service of the hospitals. Some of them have gone from Emmittsburg to Philadelphia, where they have taken charge of an orphan asylum: on festal days they conduct the orphans in procession to the various churches, to the admiration and edification of the public, and also to the profit of the benevolent institution which is supported by the alms of Catholics and of generous Protestants. These same Sisters were expected in New York, to take charge of a similar institution. Mr. Nerinckx, a most zealous priest, has founded in Kentucky a Congregation, called the Daughters of Mary at the Foot of the Cross. Finally, Mr. Thayer a Calvinist preacher, who became a Catholic at Rome, and died not long ago in Ireland, has left funds enough to found in Boston, his native place, a house of Ursulines for the instruction of young girls.

Churches and Functions.

The churches are unpretending structures, without ornament; frequently with galleries all around the inside in order to have more room, and the organ, if they possess one, over the main entrance, and they have only one altar. Behind or alongside the altar, there is a small sacristy, in which confessions are heard, and it is provided with a fire place. M. Peemans, the Countess De Wolf, and Fr. Geerts, formerly a Jesuit, and other benefactors in Flanders, with a generosity equal to their zeal, have sent to America many decent and even beautiful vestments, which were much needed, and of which there is still a great deficiency. The good impression produced

upon the people by sacred pictures cannot be sufficiently described : the few they have, represent some well-known mystery in the life of Jesus Christ. The Crucifixion is the most common : they come and stand before it deeply moved to compassion, especially rustics, and sometimes Protestants. But unfortunately, paintings are rare and of little artistic merit, the productions generally of non-Catholic pencils : I make particular mention of this circumstance, because the observation has been made by many, that non-Catholic painters do not succeed in imparting to their works that air of piety which helps so much to excite devotion.

I shall say nothing of the services in city churches, because they are the same as in Europe, so far as the number of priests will permit : but it will not be without interest to say something of those which are held in the country churches situated at a distance from any dwelling-house, which are by far most numerous. On Saturday, the missionary leaves his residence, and goes to take up his lodging with some Catholic living near the church. Having arrived at the house, he puts the Blessed Sacrament in some decent place, and also the Holy Oils, without which he never sets out on a journey. On the following morning he rides to the church, and ties his horse to a bush. The whole morning is spent in hearing confessions : meantime the people from distances of four, six, ten miles, and even more, are coming in on horseback, so that often the church is entirely surrounded with horses. Mass begins towards noon ; during the celebration, those who can read make use of prayer books, and pious hyms, for the most part in English, are sung by a choir of men and women. The sermon comes after the Gospel, and it is preceded by the Gospel read in vernacular. The preacher either reads or delivers his sermon, according to his inclination, and sometimes it is deferred until after Mass, to enable the priest to take some refreshment, which the faithful never fail to supply. There is no necessity to recommend attention because they display the greatest eagerness to listen to the word of God. Vespers are not said, as the people live so far off and are so scattered ; and so, when Mass is over, the children recite the catechism, infants are baptized, or the ceremonies are supplied in the case of those already baptized in danger, prayers for the dead are recited or the funeral services are performed over those who have been buried in the churchyard during the absence of the priest, Finally, one must attend to those who ask for instruction in order to join the Church, or who wish to be united in the bonds of holy Matrimony.

These labors being ended, the missionary remounts his horse and goes to dine at some neighboring house: invitations are not wanting. On festival days, especially, he is informed of dangerous cases of sickness: these sick calls are the most laborious work uopn the missions, whether you regard the long distances or their frequency, and sometimes there is want of discretion in these good people, who summon the priest even when there is no danger.

A Dominican Father on one occasion traveled thirty miles through the woods, in order to assist a sick woman: what was his surprise to find her well enough to mount a horse, and act as his guide to point out the way back, the return trip being thirty miles more! On these visits it is often necessary to begin by giving conditional baptism to the sick, for they cannot tell whether they were baptized or not: the negligence of Protestants on this point is very great. Cases often occur of those who are not Catholics but who wish at least to die within the bosom of the Church: they know nothing and there is no time to impart instruction, or they are incapable of receiving it. On such occasions after getting them to make acts of Faith, Hope and Charity, and making them understand as well as you can those truths which are necessary for salvation, you must rest satisfied, especially in the case of negroes with a *Credo quidquid Catholica credit Ecclesia.* All these functions have at times to be performed in private houses for the convenience of families too far removed from the Church, and the order observed is the same as that described above. If it be asked how these churches are built and supported, I answer, that it is generally done by voluntary contributions of the faithful who subscribe a certain amount for the building. When the church is built all who wish to have the exclusive right to a seat, pay a trifling amount which helps to support the church and pastor, except in the ancient missions of the Society of Jesus. This is the custom especially in the towns and villages: in some places, the pews in the church are sold to private families, and one such sale in St. Patrick's Church, New York, in 1817, produced the sum of $37,000. The so-called Incorporated Clergymen of Maryland hold lands by virtue of an Act of Legislature, and these lands could be made to yield a handsome revenue, if they were properly cultivated, but the means are wanting to accomplish this. With this exception, every bequest for the religious purposes must be made in the name of some individual, as the laws of the country are opposed to legacies after the manner that used to prevail in Italy.

The position of a missionary in the United States will be better understood, if I note the special difficulties and the consolations which he meets with in the exercise of his ministry. I hardly consider the acquisition of the English language to be a difficulty, for in the space of about six months one can qualify himself to hear confessions and give public instruction; nor has one to contend against indifference to religion, for this evil exists there perhaps less than elsewhere; nor the civil laws, which permit complete liberty: but one of the greatest difficulties to be encountered, and experience alone can make it understood, is that one is left completely alone, and sometimes at a distance of twenty, fifty, a hundred miles and more from any other priest. Besides, one's duties are very trying, because the Catholics live so far apart, that you have to labor a great deal even to gather a little fruit and hence if new and inexperienced missionaries are not careful, they run the risk of ruining their health at the very start. Not a slight difficulty arises from the perplexing cases of conscience which are but lightly touched upon by authors, in other respects full of information: v. g., on the state of slaves held by non-Catholic masters, who are sometimes rabid enemies of the faith; and of masters who deny their slaves the permission required by law to contract marriage, etc. Mixed marriages cause great embarrassment and trouble: sometimes the husband hinders his wife from frequenting the Sacraments, sometimes the wife does not allow the children to be reared in the faith. This recalls to my mind an odd accident that happened to Father Francis Neale. He was baptizing a little boy in the house of a Catholic gentleman: in the middle of the ceremonies, the Protestant mother rushes into the room all in a rage, snatches the child from its godmother's arms, and carries it off, declaring that no child of hers will ever be baptized by a priest. Cases happen when Catholic parties are married before ministers who care but little for the prohibited degrees of relationship, and nothing at all for the spiritual dispositions: but such a step is regarded as an act of apostacy, and those who are guilty of it, are not permitted to approach the sacraments, until they have performed public penance. What causes the most grievious affliction to the good missionary is the evil conduct of some Catholics, whose lives are in contradiction with the sanctity of the faith which they profess, and who are the greatest obstacle to the conversion of others. How painful too is it to hear those who have traveled in Catholic countries speak of the profanation of Sunday, the disedifying conduct of the clergy, the want of devotion in the churches; and often to see abandoned

Catholics from Europe come to America and be guilty of the greatest scandals against religion. This is much more afflicting than the poverty which at times straitens the missionary scarcely supplied with the necessaries of life, but utterly unprovided with means to establish a school, to decorate the altar, and to help the indigent sick.

In the midst of such difficulties, God is liberal in granting many consolations to sustain his servants. It is certainly not a trifle at the present time to be able to say, as in America it could and can still be said with heartfelt gratitude: —'Here, at least, the Catholic religion is not persecuted by public authority, here she enjoys peace.' The labors of some missionaries are not so constant but that they have at times entire weeks for rest, or rather, to apply themselves to prayer, their main stay and comfort, and also to study: when sickness is not prevalent, they have plenty of leisure. Besides, if they are grieved at seeing some neglect their Christian duties, this grief is often compensated by the pleasure of finding excellent families, especially in the rural districts, who although they see the priest only once or twice a year, lead eminently Christian lives, observe strictly all the prescribed fasts, recite their prayers in common, unite together on Sundays for spiritual reading, and say the prayers for Mass, as if they were really present at the Holy Sacrifice; and also by meeting some who journey over a hundred miles to comply with their Easter duties, bringing their grown-up children for Baptism, and instruction, and carrying back a handful of consecrated earth to cast upon the graves of their dead. What shall I say of the happiness one feels at the signal marks of Divine providence, when children after Baptism, or adults shortly after their conversion, or after being fortified by the Sacraments, die sweetly in the peace of the Lord? What shall I say of the triumphs of grace in certain wonderful conversions? Two years ago not less than three Protestant ministers embraced the faith, and then was renewed the edifying example given in former times by Lord and Lady Warner, who after abjuring their errors and having provided for their children, by mutual consent entered into the religious state. Many examples of remarkable conversions might here be adduced, but for brevity's sake I shall limit myself to two. A Quakeress, one of the most distinguished, and, so to speak, the spiritual mistress of her sect, upon hearing that there were Catholic priests in New York, and Jesuits too at that, was fired with zeal, and took the resolution to go and convert those whom prejudice made her believe to be the worst abomination of antichrist. She soon found them,

and began right away to talk such outrageous nonsense, that one of the missionaries thought it best to leave the room. The other better acquainted with the customs of his country, listened to her with patience, replied with politeness, did not lose his temper when interrupted, and having to some extent calmed down her fury, rendered her attentive and docile to his discourse. God blessed this conversation and others which were held upon the subject of religion, she was disabused of her false notions, and finally recognized the truth and embraced it. The other example is that of a young Methodist preacher, by the name of Richard, who went in the same manner to convert the priests of St. Sulpice, in the College and Seminary at Montreal in Canada. His undertaking had excited the highest expectations amongst the members of his denomination: but, imagine their amazement, and the satisfaction of Catholics, when it became known that Mr. Richard had been converted to the faith, and afterwards became a priest, and finally professor of theology, an office which he continues to exercise with honor to the present day. I ought not to pass over in silence the very great consolation which the negroes bring to the missionary; for amongst them, although they are poor slaves and so abject in the eyes of the world, are found chosen souls filled with such beautiful sentiments of true piety, that they move one to tears, and the missionary himself is encouraged to work for the glory of God. The frequent offering of their labors to the Lord, patient endurance of ill-treatment from hard masters, obedience for the love of God, the recitation of the beads when it is possible, these are the devotions chiefly recommended to them, and which they chiefly practise; consequently, Catholic slaves are preferred to all others, because they are more docile and faithful to their masters.

There is reason to believe that the duties of the missionaries will in future be less arduous, because in addition to a fair number of excellent young men, native to the country, who have already entered upon an ecclesiastical career, many priests have gone to America, who will divide the labors with those who were there already. Up to the present time, there were not priests enough to attend to the Catholics, and so, they could not be expected to devote themselves to the instruction of such as wished to enter the Church, and to the Indians who are still in ignorance of the true God. A letter written recently from Washington reports that some Indian chiefs, who had lately called to pay their respects to President Monroe, paid a visit to the neighboring college of Georgetown. These Indians manifested their joy in

the most touching manner at sight of the Jesuit Fathers: they said they had often heard their fathers speak of the Black Gowns, and they offered every inducement to persuade them to return with them to the forest, promising that their tribes would listen to no other prophet or teacher but the Jesuits. Poor people! Since the suppression of the Society, they have been deprived of all spiritual assistance.

The truth can be proclaimed freely and can triumph in America, since it has not there to contend with one of the greatest obstacles which elsewhere hinders the propagation of the Christian faith, namely, religious intolerance and the persecution of idolatrous governments. Furthermore, there are in America characters, so to speak, naturally inclined to piety and devotion, and religion will make rapid progress there, whenever it is proposed with the gentle charity which characterizes the true ministers of Jesus Christ. A person acquainted with ecclesiastical history is startled on hearing the names of certain sects, and shudders to recall the wild doctrines held by their founders. and the bloody excesses which marked their origin: but they are quite changed in our day. Many individuals, it is true, bear the evil name of those sectaries, but they are far removed from the primitive spirit of the sect. You will find them gentle in character, upright in their lives, polite in their manners (this virtue however, is more or less common to all there) towards all classes of people, whatever may be their real internal persuasions. After having conversed with many of them, and having heard their admiration for the Apostolic courage of the common Father of the faithful now reigning, and their ridicule of those who even at the present day pretend that the Pope is antichrist, one is quite surprised to hear that he has been speaking to a Quaker, a Methodist or a Puritan.

There are Protestants however, in whose mind the mere name of Roman Catholic conjures up the horrid pictures which their preachers trace in glowing colors, and the many enormities slanderously charged upon the Catholic Church—The horrors of St. Bartholomew's, the Gunpowder plot, the Great Fire of London, the abuses of the Inquisition; such detestable principles as, for example, that faith should not be kept with heretics, that the priests give license to perpetrate the blackest crimes, promising to pardon them if they have a share in the spoils of theft, for instance, etc., etc.; errors, which not only are not taught, but explicitly condemned by every Catholic; stale calumnies, acknowledged to be such a hundred times by honest sectarians, but still daily repeated as unquestioned facts in conversation, in sermons,

and printed books. Hence, it is no wonder that the name of Catholic is equivalent to monster in the minds of many Protestants; for the prejudices of early education are deeply rooted. But if the genuine principles of the Church in regard to doctrine and morals be explained to them in a gentle manner, with patient and kind-hearted charity, and above all, if they become acquainted with a well-instructed Catholic of irreproachable life, they can scarcely trust themselves, and exclaim with amazement: 'Is that the teaching of the Catholic Church? That upright gentleman is a Catholic? How different from the idea I had formed of it!'

But it is time to stop writing upon a subject, the abundant matter of which and its interesting nature have led me far beyond the short notice that I had intended. How many reflections might here be made upon the vicissitudes of empires and nations, the advance in arts and sciences; how many on the pretended right of interpreting the sacred Scriptures to suit individual caprice; how many upon the contradictory liberality of those who present the Bible as the only rule of faith, and at the same time by legal enactments impose the obligation of believing what was dictated by men who acknowledge themselves to be fallible, and who change the articles of belief to suit their whim and pleasure?

These reflections, which will present themselves to the minds of all good Christians, will induce them to pray to the Author of our Faith for the prosperity of the Church in America, and to contribute some offering for the benefit of the missions and the decoration of their churches. I do not dwell upon these reflections, because they will offer themselves spontaneously to the impartial reader of these pages; and besides, the sole object I had in view was to make known the actual condition of the Catholic Church in the United States of North America.—*Woodstock Letters*, Vol. XI., No. 3.

REV. JOHN GRASSI, S. J.,

Was born in Verona, October 12. 1778, and entered the Company of Jesus, November 16, 1799. In 1810, he was sent to Maryland, to be Superior of the Jesuit missions. He was recalled to Italy in 1817, and was appointed to some of the important places of the Order. He was also Rector of the College of Propaganda. He died December 12, 1849, whilst occupying the post of Assistant of Italy. On his return home, he published his *Various Notices on the State of this Republic on the opening of the year* 1818. The work passed through three editions in Rome, Milan and Turin. It is a very in-

teresting work, but scarcely known in the United States. The copies we have seen were imported from Italy, at great expense. The title-page bears the following quotation from Tasso, xv, canto:

"The time shall come when sailors, yet unborn,
Shall name Alvide's narrow bounds in scorn;
Lands now unknown, and sees without a name,
Shall then through all your realms extend their fame."

Catholic Family Almanac, 1872.

Father Grassi was President of Georgetown College from 1812 to 1817. In May, 1815, it was chartered by Congress with all the powers of a University.

He attended Bishop Egan of Philadelphia in his death sickness which terminated July 14th, 1814. He did the same for Archbishop Carroll, December 3d, 1815. He arranged a settlement of the controversy between the Jesuits and Archbishop Neale by accepting, April 3d, 1816, certain missions which the Jesuits were to supply with Priests of their own or other approved Order.

When the Sisters of the Visitation were canonically established in 1816, December 28th, by Archbishop Neale, Father Grassi assisted the Archbishop at the Mass.

When it was proposed to erect Detroit into a Diocese, Father Grassi was recommended by two Bishops as its first Bishop but Propaganda decided its erection inexpedient.—[*Shea.*]

[As THE RESEARCHES aims to be historically accurate, it is proper to state that Father Grassi's statement relative to 200 persecuted Catholic families being the settlers of Maryland, who, "by an unexampled display of liberality gave an asylum to Protestants in the Colony" cannot, in our opinion, be rightly held in our time. We believe Lord Baltimore did not, as a Catholic, settle Maryland—did not, as a Catholic, grant Religious Toleration—did not found a Catholic Colony. Given a grant of land by a Protestant King, he sent settlers many of whom, if not a majority, were Protestants so that Religious Toleration had to be declared on that account even if the King and Parliament had permitted the enterprise to have been founded as a Catholic Colony for "oppressed Catholics." The latest works bearing on the settlement of Maryland are "*George and Cecilius Calvert*," by William Hand Browne and "*The Calvert Papers*" on which Mr. Browne's work is founded.—ED. RESEARCHES.]

THE SIR JOHN JAMES FUND.

"The Sir John James Fund," as was originally stated in the October 1888 issue of this Magazine, is a Fund established in England about the middle of the last century for the support of Pennsylvania Missions. As, however, a good deal of doubt appears to exist as to the actual origin of the Fund, the following observations, compiled, as they have been, from authentic and original sources, are offered as a contribution towards a solution of the mystery attaching to it.

Now, in the first place, Burke, in his "Extinct and Dormant Baronetcies" tells us that "Sir John James who died unmarried 28 Sep. 1741, aged 47, was buried at Crishall in Essex, when the baronetcy became extinct;" he adds further that "Sir John left his estates by will to charitable uses, but that the bequest being contrary to the Statute of George II, Haestrect James, the heir male and head of the family, after a long chancery suit, obtained possession." At the outset, then, we should naturally be disposed to infer from this statement that Haestrect James became eventually possessed of the *entire* estate of his cousin Sir John James, and that no bequest ever found its way to a charitable use, least of all to a Catholic one. What follows, however, will show whether or not we are fully justified in assuming such to have been the case.

Let us then, in the next place, examine the will of Sir John James: the reference to it at Somerset House is "Spurway 348."

"In the name of God: Amen. I, Sir John James of St. Edmunds Bury in the Co. of Suffolk, bart., do make my last will and testament in manner and form following (that is to say), imprimis I do constitute and appoint Richard Dalton of Cleaveland Row in the Parish of St. James', Westminster, in the Co. of Middlesex, Esq., James Calthorpe of Ampton in the Co. of Suffolk, Esq., Joshua Grigby of St. Edmundsbury, aforesaid, attorney at law to be executors of this my will, and I give and devise unto . . . them . . . and to their heirs and assigns for ever. . . . all and every my manors, messuages, lands, tenements and hereditaments both freehold and copyhold, and all my real estate whatsoever upon trust to sell and dispose of the same as soon as conveniently may be after my decease. and to pay all the moneys to arise by sale thereof, and the rents, issues and profits thereof in the meantime and until such sale (all necessary charges being thereout first deducted) unto such person and persons and to and for such uses, intents and purposes, as I have hereinafter given and bequeathed the same. Item. I

give and bequeath unto my sister-in-law Mrs. Elizabeth Jamés, the widow of my late brother Dr. Francis James deceased, the sum of £4000 of lawful money of Great Britain, upon condition that she do accept the same in full satisfaction as of what she may be intituted to out of my real or personal estates by virtue of the will of my said late brother her husband or otherways, and that she do exonerate and discharge my said estates therefrom: But upon her refusal so to do, I declare my will to be that the said legacy of £4000 shall cease, and become void. *Item, I give and bequeath to the said James Calthorpe the sum of £400 of like money*: Item, I give and bequeath to the aforesaid Joshua Grigby and to Mr. Orbell Ray of St. Edmunds Bury, shop-keeper, the sum of £1000 . . . to be laid out and settled by them as a fund for charitable uses at Saint Edmunds Bury, and I forbear to mention particularly in what manner I would have the income and produce of this £1000 applyed in regard the said Joshua Grigby and Orbell Ray do well know my design and intentions as to the charity, and I doubt not of their strict compliance therewith. Item, I give and bequeath to the said Joshua Grigby the sum of £200 . . . for his trouble in the execution of this my will. Item, I declare my will and mind to be that my debts, funeral charges, and the several legacies . . . hereby . . bequeathed be paid and satisfied out of my personal estate, if the same shall be sufficient for that purpose, but if my personal estate shall fall short, then, I declare that . . . such deficiency shall be made good . . . out of the moneys to arise by sale of my real estate or the rents and profits thereof in the meantime, and until such sale and subject to the payment of my debts, legacies, and funeral expenses: I give and bequeath all the moneys to arise by sale of my real estate and by the rents and profits thereof in the meantime, and until such sale, and also all my personal estate unto the said Richard Dalton, James Calthorpe and Joshua Grigby, my executors upon trust to pay over one moiety . . . thereof to the governor's of the Hospital of Bethlem, in London, for the use . . . and maintenance of poor Incurable Lunatics to be harboured and maintained in the said hospital of Bethlem, and upon trust to pay over the other moiety . . . thereof to the Treasurer for the time being of a Society who now call themselves the governours of St. Georges Hospital near Hyde Park Corner, to the intent the same way be applied towards the carrying on the charitable designs of the said Society, and lastly I do revoke and make void all former and other wills by me at any time heretofore made, and do declare this only to be my last will and testa-

ment. In witness whereof I have hereunto and to a duplicate hereof of the same tenor . . . set my hand and seal this 15th day of May, 1740. . . .

JOHN JAMES."

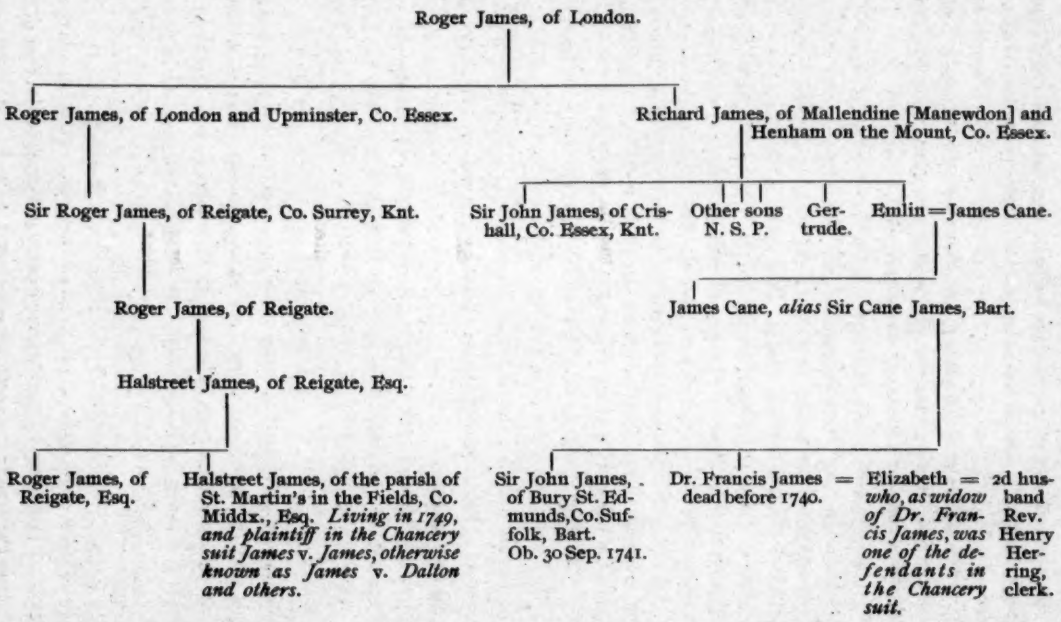
The names of those attesting the will are Tho. Dugdale, Sam. Commeline and Thomas Athawes, of Tokenhouse Yard, London, and the will itself was proved in London 9 December, 1741.

Here then we have distinctly named the "charitable uses" to which Burke refers, and which eventually gave rise to the Suit of Chancery, nor indeed should we expect to find the remotest allusion to a Catholic trust fund in any will of this period. But, what is to be said of the *legacy of £4000 to James Calthorpe*? It is certainly a large sum to bequeath to one apparently a stranger in blood, and without assigning any reason for the bequest. Can it be that we have here the *Secret trust* known as the *Sir John James Fund?* Moreover, it is not a little remarkable that £4000 is the very sum named by Dr. Shea as constituting the Fund to which allusion was made on pages 178-9 of the October 1888 RESEARCHES.

This then brings us at once to the Chancery Suit in question, and which a somewhat protracted search at the Public Record Office has had the good fortune to discover, the subjoined extracts being abridged from the orginal record. [Public Record Office: Chancery Proceedings 1714, 1758. No. 160. James v. James.]

"18 March, 1742. To Rt. Hon. Philip Lord Hardwicke. . . Lord Chancellor: Humbly complaining, showeth unto your Lordship, your Petitioner Haestrect James of the Parish of St. Martins in the Fields, Co. Middx. Esq., that Sir John James, late of St. Edmunds Bury in Suffolk, bart., was in his lifetime seised in fee of divers freehold and copyhold . . . manors in Essex, Middlesex, London, &c., to the value of £1500 a year which descended to him from his father, or were by him purchased subject to . . . a mortgage formerly made for securing the payment of £3000 which mortgage is now vested in one Eliz. Young of Royston, Co. Herts., widow . . . and was also possessed of divers leasehold lands, . . . that Sir John James died about 30 Sep, 1741, s. p., leaving your petitioner his cousin and heir." [Haestrect James then records his pedigree, as also that of Sir John James as given in the accompanying sketch.]

Pedigree of Sir John James, of Bury St. Edmunds, as taken from Chancery Suit and from his Will.



"And your petitioner further showeth that he, your petitioner being heir at law of the said Sir John James . . . did expect to have been let into possession of the estates . . . but so it is, may it please your lordship, that Richard Dalton of Cleveland Row, St. James Westminster, James Calthorpe of Amptom, Co. Suffolk, Esq., and Joshua Grigby of Bury St. Edmunds, combining with George Short of Clerkenwell, Co. Middx. Esq., and Penelope his wife . . . and Elizabeth James, widow of Bury and . . . others the governors of Bethlem Hospital near Bishops Gate, . . . and likewise with other persons . . calling themselves governors of St. Georges' Hospital, near Hyde Park endeavour to obstruct your petitioner from taking possession of the estates, and in order thereto, they, the said Richard Dalton, James Calthorpe and Joshua Grigby . . . pretend that Sir John James did in his life time execute a will dated 15 May, 1740, appointing them his executors . . . and trustees." [The Petitioner, Haestrect James then gives the details of the will of Sir John James that we have already recorded.]

"Whereas, your petitioner charges that the said Sir John James made no such will, or if he did, he was at the time of executing it, not of sound mind."

That which follows, however, is particularly noteworthy for our purpose.

"And your petitioner expressly charges that although the said £4000 legacy given to James Calthorpe is not mentioned in the said will to be given to charitable purposes, yet that the said legacy of £4000 is so devised to the defendant Calthorpe for some charitable end or design and not for his own use or benefit, and that Sir John James, the testator accordingly gave, wrote, or sent same directions to Calthorpe signifying to what charity the legacy was to be applied or else Calthorpe well knowing the intention of Sir John James in devising the legacy to him gave to Sir John some assurance that he would apply the same according to his desire, and that indeed, since Sir John's death, Calthorpe has often declared that the legacy was devised to him in trust for charity . . . further . . . that the said defendant James Calthorpe refuses to discover the charitable purposes for which the aforesaid sum of £4000 is devised to him by the will, . . . and insists that he is not a trustee as to the sum, but is entitled to the legacy in his own right, though he well knows the contrary!! . . . And further your petitioner desires that the defendant James Calthorpe may set forth whether he insists upon the

payment of the aforesaid legacy of £4000, and whether he does not know and has some, and what reason to believe that . , . the legacy was devised to him in trust for some charitable or other and what purpose, . . . and whether the said Sir John James . . . did not, as he the said defendant knows and believes, give, write send or show to him the defendant, or leave behind him some note or memorandum touching the end or purpose for which he would have the said legacy of £4000 given, . . . and what was the purport and contents thereof as near as he knows or can remember, . . . and whether he, the defendant Calthorpe, has not since Sir John's death acknowledge that the said legacy was devised to him upon trust for some charitable purpose."

To this remarkable and significent petition, James Calthorpe replies as follows :

"14 Nov., 1744. James Calthorpe believes that Sir John James was at the time of making his will of sound and disposing mind and memory, . . . and further that the legacy of £4000 devised to him (Calthorpe) was not given for any charitable end or design, nor did Sir John James give write or send any direction to this defendant directing to what charity the said legacy was to be applied, nor hath this defendant at any time declared that the legacy was devised to him in trust for charity. . . Wherefore as the complainant doth not pretend to have any right to call in question the said legacy of £4000 given to this defendant, but upon a supposition that the same was so given in trust for some charity, whereas the defendant positively says that the same was not given in trust for any charity whatsoever . . . *therefore this defendant humbly insists that he ought not to be obliged to acquaint the complainant for what use the £4000 legacy was given to this defendant*, the complainant not being in any ways concerned therein, and it being only matter of curiosity in complainant, *this defendant hopes he shall not be compelled to discover for what use, intent or purpose the said legacy was devised to this defendant*"! !

Overmore, in the collective answer of four of the defendants, viz., Dalton, Calthorpe, Grigby and Ray, the defendant Calthorpe further says "for himself that he hopes he is well entitled to, and claims in his own right the legacy of £4000 given to him by the will of Sir John James."

It would almost seem then that the language employed by the defendant James Calthorpe, more particularly where he expresses a hope that "he shall not be compelled to discover for what purpose the £4000 legacy was

devised to him," implies not only the existence of some secret trust, but his knowledge of its existence as well.

Nevertheless it would appear that James Calthorpe eventually won the day, for although by decrees of the Court of Chancery dated 1748 and 1749, it was noted that on 5th Feb. 1745, the Court had "declared that the will of Sir John James was well proved, and ought to be established and the trusts thereof performed except as to the devise of the surplus of testator's real estate which was contrary to the Act of Mortmain, of 9 Geo. II," yet it was added that "James Calthorpe was willing to accept of a mortgage on part of the testators estate for the money due on his legacy."

A statement of accounts and effects of Sir John James accompanies the record of the Chancery Suit. One of these items possesses some interest: it is "a debt of £200 due from Sir Thomas Gage, baronet, on bond to the said Sir John James, dated 3 Sept. 1740," nor must be forget that *Sir Thomas Gage was one of a good old Catholic stock* that recorded its protests among the "English Catholic Nonjurors of 1715."

Then we have "a rental of the estate of Sir John James lying in the parish of *Crishall in Essex*, the chief items being the "Manor house and its lands in the owner's hands." Mr. Oliver Rush for the Parsonage, &c., £150. Mr. Richard Brooks for the Bury farm, &c., £100."

Lastly "Mrs. Elizabeth Tate charges £1 1s. for nursing Sir John James in his last sickness," and "Mr. James *Walmsley* and Mrs. Ann Aston, undertakers, demand £74 for Sir John's funeral."

It is further also somewhat curious *that the date* (1748–9) of the final decrees of the Court of Chancery upon which we have drawn for information is the same as that given in the letter of Canon Johnson to the Bishops of Philadelphia (17 July 1874), and printed p. 182 of the October 1888 issue of this Magazine, the entry in the "Ledger" among the "Westminster Archives" being, writes the Canon," Sir John James Fund 1748 for the support of Missions in Pennsylvania "

And it may be worth while to say something, in conclusion relative to Sir John James' executors, Richard Dalton and James Calthorpe.

Richard Dalton probably held some appointment at the English Court. Dying in 1772, he was at the time of his death possessed of considerable property. His brother-in-law Sydenham Malthus was grandfather of the famous Thomas Robert Malthus, and the political economist was eventually a trustee of Richard Dalton's will.

James Calthorpe, "a yeoman of the wardrobe" died unmarried in Pall-Mall, 11 March, 1784, and was buried at Ampton. His will dated 4 Nov., 1780, is a somewhat curious one: it opens with the words "In the name of God, *holy and merciful, holy and eternal*,"—a very non-Protestant commencement, and he gave large legacies to his servants "for their long and faithful services by which," he adds, "they have soothed my old age, dressed its wounds and rocked it asleep."

These authentic records then can hardly fail to afford some possible clue to further researches which it may be hoped will one day clear up effectually the obscurities with which the "Sir John James Fund" has hitherto been associated.

JOHN ORLEBAR PAYNE.

Holly Village, Highgate, London, 30 April, 1891.

2 HOLLY VILLAGE, HIGHGATE, LONDON, ENGLAND, 9 May, 1891.

DEAR SIR:—Since sending you my *MS.* paper a *week ago*, I have heard again from Canon Johnson who writes from Archbishops House Westminster, as follows: 6 May 1891. . . "Bishop Challoner in his ledger accounts of the Sir John James Fund gives no names but he (Challoner) writes that *Mr. C.* the *executor* kept back all the income till *Michaelmas* 1748." Perhaps, adds Canon Johnson, "this *Mr. C.* may be the Mr. *James Calthorpe.*"

Think this very important and almost conclusive evidence of the identity of this Sir John James with the Founder of this endowment: perhaps you could add this note as a postcript to my paper already sent you.

Very truly, J. O. PAYNE.

FEAR OF CATHOLICS IN PHILADELPHIA, 1772.

The Pennsylvania Journal & Advertiser of Philadelphia Feb. 13th 1772, said: "We hear from the Grenades that the new government has suspended the Council for religiously and conscientiously adhering to their solemn oaths by refusing to receive a *Roman Catholic* into their number.

Is it possible that the enemies of the present Administration shall make it appear more odious than by speaking the truth? The virtuous ruler is punished by a removal from office and the vicious, the murderer, the traitor to his King and country is openly rewarded. What feelings! What resentments must it raise in the minds of any honest man, to see enemies to Church and State introduced into the most important offices of government. Nothing short of the *Stuart Line* and *Romish religion* must be the design, and then farewell to all liberty both civil and religious to the DELUDED NATION.

LORD EGREMONT TO GOVERNOR MURRAY.

(*MS.* Canadian Archives Series Q, Vol. 1, p. 117.)

WHITEHALL, Aug. 13th, 1763.

GOV'R. MURRAY,

SIR: I take great satisfaction in acquainting you, that His Majesty has been graciously pleased to confer on you the Government of Canada, over which Country you have already presided so long with such applause, that the King is persuaded that this appointment will be received by His new subjects as a singular mark of His Majesty's Royal attention to their Welfare and Happiness.

The necessary Commission and Instructions for you, on this Occasion, which are preparing by the Board of Trade with all Dispatch, will be forwarded to you as soon as possible, and as they will contain very full Directions, not only with regard to the Form of Government to be established in Canada, but to your Conduct in every particular, I have no new orders to transmit to you at present; But His Majesty thinks it very material, that you should be apprized, that He has received Intelligence, which gives some reason to suspect, that the French may be disposed to avail themselves of the liberty of the Catholic Religion granted to the inhabitants of Canada, in order to keep up their connection with France, and, by means of the Priests to preserve such an Influence over the Canadians, as may induce them to join whenever opportunity should offer, in any attempts to recover that Country; It therefore becomes of the utmost consequence to watch the Priests very narrowly, and to remove, as soon as possible, any of them, who shall attempt to go out of their sphere and who shall busy themselves in any civil matters. For tho' the King has, in the 4th article of the Definitive Treaty "agreed to grant the Liberty of the Catholick Religion to the Inhabitants of Canada;" and tho' His Majesty is far from entertaining the most distant thought of restraining "His new Roman Catholic subjects from professing the Worship of their Religion according to the Rites of the Romish Church:" yet the condition, expressed in the same article, must always be remembered, viz., "as far as the Laws of Great Britain permit," which Laws prohibit absolutely all Popish Hierarchy in any of the Dominions belonging to the Crown of Great Britain, and can only admit of a toleration of the exercise of that Religion; This matter was clearly understood in the negotiation of the Definitive Treaty;

The French Ministers proposed to insert the words, *comme ci-devant*, in order that the Romish Religion should continue to be exercised in the same manner as under their Government; and they did not give up the Point, till they were plainly told that is would be deceiving them to admit these words, for the King had not the Power to tolerate that Religion in any other Manner, than "as far as the laws of Great Britain permit." These Laws must be your guide in any Disputes that may arise on this subject; But, at the same Time, that I point out to you the necessity of adhering to them, and of attending with the utmost vigilance to the Behaviour of the Priests, the King relies on your acting with all proper Caution and Prudence in regard to a matter of so delicate a nature as this of Religion; and that you will, as far as you can, consistently with your Duty in the execution of the Laws, and with the safety of the Country, avoid every thing that can give the least unnecessary alarm, or Disgust, to His Majesty's new subjects.

I must further apprize you to be upon your guard against the famous French Missionary *de Loutre* whose influence in America is but too well known, particularly in Nova Scotia, where the Arts and Intrigues of this man, spirited up the French Inhabitants never to submit to the British Government. He was taken prisoner in the year 1755, soon after the commencement of Hostilities, and has been confined ever since in Elizabeth Castle in the Island of Jersey, but being now released with all other French Prisoners, it is very probable that he may attempt to return into Canada, where his former connections and his knowledge of the Genius and Temper of the People may make him particularly useful in fomenting any schemes of a mischievous Tendency, and in preserving the Canadians and Indians, in their attachment to their former masters. It is therefore the King's Pleasure, that you should employ every means to gain the earliest intelligence of the arrival of the Person above mentioned within your Government, and that you do forthwith acquaint Him, that you have received orders not to allow Him in any Part thereof; and you will according (without however using any violence unless absolutely necessary), insist on his immediate Departure; and in order to prevent the ill consequences, that must arise from unknown Priests and Missionaries resorting to Canada, The King judges it highly expedient, that you should give publick notice, by Proclamation, or other usual method, that every Priest coming to Canada, is immediately to appear before the Governor, in order to answer such Questions as shall be put to Him, and to obtain his Permission to remain in the

country; and that all Priests, who shall be found therein without such Permission, will be considered as Spies, and punished accordingly: His Majesty is further of opinion, that no Priest or other Ecclesiastical Person should be allowed to reside in Canada till he shall have taken the Oath of Allegiance to the King: And in general you will discourage any regular Clergy repairing to Canada, endeavouring also to prevent, as much as possible, the filling up any vacancies that shall happen in those Orders.

I send you inclosed a Memorial, which I have received from the Marquise de Rigaud de Vaudreuil, in regard to a Grant made by the most Christian King to Her Husband in Upper Canada, concerning which she represents, you make some Difficulties; It is His Majesty's Pleasure, that you should take into consideration what is alledged in this Memorial, and that you should cause all due justice to be done in any well founded Pretensions, which Madame de Vaudreuil may have reporting to me, for His Majesty's Information, the true state of the case, and the objections you may have to the allowing any Part of her claims, examining, with all due Caution, on what they are grounded, in order not to be imposed upon by any irregular or collusive Grants, made at the time when Canada was on the Point of submitting to His Majesty's Arms, on purpose to preserve large and well situated Tracts of Land, in the Hands of French subjects, in case that Country should be finally ceded to Great Britain. The French Minister here has spoke to me with rega d to this claim of Madame de Vaudreuil, in the Name of the Most Christian King, but I plainly told him that the Court of France could not be admitted to interpose in any concerns relative to Canada; and that I could do no more than transmit the Papers, I had received on this subject, to the King's Governor in that country.

I have been favored with your letter of the 10th June, which was immediately laid before the King, who received in the most gracious manner the sentiments of His Canadian subjects, as expressed in the Papers you transmitted: And you will acquaint them, in such manner as you shall judge most proper, that their persevering in the same sentiments of Duty and Submission, will entitle them to the contrivance of His Majesty's Royal Favor and Protection, and will ensure to them all the Benefits of the British Government, the mildness and justice of which they have already experienced.

I am, &c.. EGREMONT.

MATRIMONY.

Letter of Bishop Carroll to Rev. Francis Beeston.

On November 7th, 1791, in accordance with the recommendation of Rome, the First Synod of Baltimore was held. Rev. Francis Beeston was its Secretary.

On November 16th Bishop Carroll addressed the following letter to Father Beeston. He had been a pastor at Philadelphia from 1788, until May 29th, 1790; part of the year he was at Bohemia Manor, Md., and, at date of Synod, was stationed at St. Thomas' Manor, Md.

The annexed letter we copied from the original in the Archives at Baltimore September 18th. 1890.

When Christ honoured the institution of marriage by raising it to the dignity and sanctity of a Sacrament he intended to create in all who were to enter into that State a great respect for it, and to lay on them an obligation of preparing themselves for it by purifying their conscience and disposing them worthily to receive abundant communicatiens of divine grace. He subjected thereby to the authority and jurisdiction of his Church the manner and rites of its celebration, lest any should violate and profane so holy an institution by epgaging in marriage without due consideration of its sanctity and obligation. It is judged necessary to say this, because lately some of the congregation have been so regardless of their duty in this respect, as to recur to the ministry of those, whom the Catholic Church never honoured with the commission of administering marriage. The persons here spoken of and others who have followed their example, herely rendered themselves guilty of a sacrilegious profanation of a most holy institution at the very moment of their marriage. It must be left to themselves to consider whether they can expect much happiness in a State into which they have entered by committing an offence so grievous and dangerous to their faith.

To prevent, as much as lies in our power a renewal of such profanation and sacrilege, you are desired, Rev. Sir, as well as our other Rev'd. Brethren to make known to all, that whoever have lately, or hereafter shall be guilty of applying to be married, by any other than the lawful pastors of our Church cannot be admitted to reconciliation and the sacraments, till they shall agree to make public acknowledgment of their disobedience before the assembled congregation, and beg pardon for the scandal they have given.

† J. Bishop of Baltimore.

Baltimore Nov. 16th, 1791.

PETITIONS OF THE CATHOLICS OF LANCASTER, PA. TO BISHOP CARROLL IN 1804-5-6-7.

(Archives of Baltimore, Case G.)

LANCASTER, Sept. 12th, 1804.

To the Right Rev. Doctor John Carroll, Bishop of the Roman Catholic Church in U. S.

We the underwriters, your children in God, Most humbly beg leave to implore your Paternal Protection in our most Distressed and Forlorn Situation; ever since the Removal of our most Worthy Pastor, the Reverend Lewis Barths, under whose ministry We were happy. And too highly flattered ourselves that after the good Mr. Egan's removal from us we would still have one to whom we could disclose our most Shameful actions. But alas the case is very different, The Parson we loved and whom we ever shall pray for was also taken from us and another sent to us of whose clerical abilities and Piety we are certain your Reverence had formed a good opinion.

Would to God he had been what he was expected to be. We should still have remained happy instead of being miserable as we really are and have been during the time of his ministry here.

We do not wish to enter into any details of Mr. FitzSimons' conduct here, let what has already been communicated to Mr. Barth suffice.

Although we have reason to suspect he has Misrepresented our conduct to You, The Spiritual Father and Bishop of Souls. All we, your humble Petitioners earnestly want is a Pastor who may be a credit to the Church, such as our most worthy Spiritual friend Mr. Barth who may remove the bad odium and evil prejudices, which our late Pastor's conduct has brought upon the Church here. To whom we would always give the preference if your Reverence in your wisdom be pleased to send him and he incline to come to us. If this cannot be conveniently effected, not our will but the Will of our Father in God Be Done. And we as dutiful children will ever pray.

Not in the least doubting but He of His usual Clemency will add to our prayer whatever we have omitted and forgive whatever we have asked amiss.

Dated at Lancaster, September the 12th, 1804.

Anthony Hook,
Michael Flinn,
Nicklous Stormborty,
John Galligher,
John Risdell,
Ludwig Heckman,
} *Trustees.*

M. P. Cassilly,	M'cl. Dubousey,	H. J. Lechler,
George Hoober,	John Lechler,	Geo. Lechler,
Christiana Walter,	Thomas Slater,	John Carolus,
James Morris,	Cormick McAnulty,	Patrick Henney,
Luke Flinn,	Anthony Ginter,	Patrick McCloskey,
Mary Nugent,	James Kaisl,	Mich. Pigeonly,
James Galigher,	Ann Romayne,	Bridget McCabe,
Ann Galligher,	Elizabeth Clarke,	James McGlade,
John McGroraty,	John Henry,	Wm. O'Keefe,
Mich. Kelly,	Patrick Reilly,	Nancy Henry,
James Duffy,	Patrick Green,	Dominick Henry,
Mich Galligher,	Mathias Thomas.	

Endorsed. "Cong'n. of Lancaster," Sept. 12th, 1804.

To the Right Reverend John Carroll Roman Catholick Bishop of Baltimore.

The subscribers beg leave to express their great surprise at the recent attempt made by a man from Baltimore to Deprive the Church of Lancaster of the Reverend Mr. Stocker with whom the whole congregation is so well pleased as far as we are able to learn particular by the Irish, who are and ever wish to be obedient to whomsoever you are pleased appoint as their Pastor.

With due deference to your reverence and submission to your Determination ardently solicit his continuance here hoping you will send a suitable Pastor to act in union with the Reverend Mr. Stocker as soon as convenient agreeably to his information to us of your intention.

With due submission to your reverence, we are your Obedient and humble servants,

George Daly,
Dominick Henry,
Luke Flinn,
} *The Trustees.*

Lancaster, Nov. 20th, 1805.

Case 11 G.

Trustees Lancaster to Carroll, July 17th, 1806.

Replying to Carroll's letter to Mr. Risdell for "a more special and accurate detail of the cause of a Petition" against Rev. Stocker. "As there is a subscription Paper now in circulation reclaiming from other denominations in this Borough the *Assistance of a little traveling money in behalf of Mr. Stocker and stating that* he has been ill treated by his flock we think it our duty to acquaint your Reverence of the Support he has Received from the following, viz:

Elizabethtown, ...	Dollars 233.87
Lancaster, ...	161.35
Collections, say 65 Sundays at the low average of 2 dolls. each,	130.
	$525.22

independent of what he has received from your Reverence, so that on a fair calculation he has not received less than 700 dollars besides what he has received from Marriage and Baptisms and other Stations.

As we have put all the lots under good fences and have not the conveniency of constantly looking after them, we would wish to know whether your Reverence would *approve of our renting the lower house and lots to a good family for the Benefit of the Pastor* your Reverence may be pleased to place over us who have the honour to be with the most Profound Respect, Reverend Sir, Your most humble and obedient Children,

H. J. Leckler
Mich. Berger,
Michael Flinn,
Hugh Flood, } *Trustees.*
Geo. Daly,
Anthony Hook,
John Risdell,

Lancaster, July 17th, 1806.

LANCASTER, June 12th, 1807.

Right Reverend Sir:

We the subscribers on behalf of the Catholics of Lancaster and other Congregations adjacent, Respectfully and humbly petition your Reverence to send us some good missionary to bring back to their duty, members who for the want of a clergyman, whose life should correspond to the Christian Doctrine have become so remiss in their duty and moral rectitude that we are of Opinion that if we be long in this situation that the number of Catholics here must become so pitifully small, that we shall not be able to give that decent maintenance which a good and worthy Clergyman should ever have.

The Contempts in which Catholics are held here by sects whose Religion seems to be built on principles of opposition cannot be easily diminished without the Edifying conduct of the Pastor of this and other Congregations which he may have under his care.

We are fully convinced that after our worthy old Pastor, the Reverened Louis Debarth, there are none who are so capable to restore order in the Congregation and its dependencies as the Reverend Kohlmann whose zeal and disinterested conduct while with us have endeared him to all, and all of us are unanimous to keep with us so meritorious and respectable a character.

Therefore we humbly and respectfully entreat your Reverence to grant our Petition of having the Reverend Kohlmann statioued at Lancaster to edify, instruct and reclaim to their duty members of this and other Congregations.

With love, duty and respect, we the undersigned, close this short address to the Father of the Catholic Church in the United States. Your most humble and obedient Children,

Trustees, { Michael Flinn, Anthony Hook, H. J. Lechler, George Daly, John Risdell, Treasurer.

MEMORIAL OF THE MANAGERS OF THE LOTTERY FOR ST. AUGUSTINE'S CHURCH, 1799.

[Original in Am. Cath. His. Soc., Philadelphia.]

To his excellency Thomas McKean Governor of the Commonwealth of Pennsylvania.

The Memorial of the Managers appointed by Act of Assembly passed in the month of April the fourth 1799 for conducting a Lottery for completing the church of St. Augustine in the City of Philadelphia,

Respectfully Sheweth

That on account of an Epidemical Sickness prevailing in the city of Philadelphia in the year 1799 and Sundry other unforseen and very heavy expenses as also considerable losses which have been sustained in endeavouring to carry into effect the resolution of the Legislature authorizing yr Memoralist to raise a sum not exceeding ten thousand dollars, Your Memoralists have not been able to raise the said sum by the two classes of a Lottery wch have been already drawn but that there still remains a deficiency of four thousand dollars to complete the said grant of the Legislature.

Your Memoralists therefore pray you Excellency to subscribe the annexed Scheme for the purpose of supplying the above deficiency.

And your Memoralists will ever pray on behalf of the Memoralist.

MATHEW CARR, Pastor of St. Mary's.

Lancaster, February 12th, 1801.

THE QUEBEC ACT

The Quebec Act of 1774 was, as stated by Sir Guy Carleton, introduced into Canada at a time of struggle and disquietude. It was received with disfavor by the other Colonies, who, at the Congress called to formulate complaints, brought it forward as one of their chief grievances against Great Britain, in that it recognized the Roman Catholic religion, abolished English laws and established a civil and spiritual tyranny in Canada, to the danger of the other Provinces. The address went very far. It declared that the Act gave a legal existence to a religion which flooded England with blood and had spread hypocrisy, persecution, murder and revolt into all parts of the world. That this view of the Quebec Act was generally spread among the colonists and made use of to excite their passions admits of little doubt. It is not necessary to multiply proofs of this; these are to be found in the writings of authors in the United States. One is contained in a letter written by Joseph Reed, dated at Philadelphia on the 25th of September, 1774, addressed to Lord Dartmouth. After giving accounts of proceedings at the Congress, he says: "The spirit of the people gradually rose, when it might have been expected to decline till the Quebec Bill added fuel to the fire; then all these deliberate measures of petitioning previous to any opposition were laid aside as inadequate to the apprehended danger and mischief, and now the people are generally ripe for execution of any plan the Congress advises, should it be war itself."—(Historical Manuscripts Commission, 11th report, Appendix V, p. 362.)

The other is an entry from "The American Philosophical Society held at Philadelphia for promoting useful knowledge," quoted by Dr. Brown Goode, of the Smithsonion Institute, in a paper read before the American Historical Association. The President of the Society was Benjamin Franklin, and the entry is in the hand-writing of Dr. Benjamin Rush, one of the signers of the Declaration of Independence, setting forth the reasons for discontinuing the meetings of the Society to be: "The Act of the British Parliament for shutting up the port of Boston," for "Altering the Charter and for the more impartial administration of justice in the Province of Massachusetts Bay, *together with a Bill for establishing popery and arbitary power in Quebec.*

Such declarations, the Colonies found it difficult to explain, when they tried to secure the French Canadians as their allies against Great Britain. To effect this, a deputation was appointed by the Congress to proceed to

Canada, consisting of Benjamin Franklin, Samuel Chase and Charles Carroll, who prevailed on the Rev. John Carroll, afterwards the first Roman Catholic Archbishop of the United States, to join them. He is described as a Jesuit of distinguished attainments, amiable manners and polished address. The design of adding him to the deputation was to secure to the cause of the Colonies the influential Roman Catholics in Canada. To all the considerations urged on this score, the French Canadian Clergy answered that they had nothing to complain of against the British Government in regard to religious liberty, and therefore, that upon the well established principle that allegiance is due to protection, the clergy could not teach that neutrality was consistent with the allegiance due to such ample protection as Great Britain had shown the Catholics of Canada.

The deputation returned unsuccessful.

What effect the address respecting the Quebec Act had on the general French Canadian population is shown by the feeling exhibited when a translation was read of the passage referring to the Roman Catholic religion. In a letter from American Archives, quoted in the Introductory Memoir to Carroll's Journal, they are represented as saying: "Oh! the perfidious faced Congress. Let us bless and obey our benevolent Prince, whose humanity is consistent and extends to all religions; let us abhor all who would secure us from our loyalty, by acts that would dishonor a Jesuit, and whose addresses, like their resolves, are destructive of their own objects."

[Report of Canadian Archives by Douglas Brymner, Archivast 1890. (Being an appendix to report of the Minister of Agriculture,) Ottawa; printed by Brown Chamberlin, Printer to the Queen's Most Excellent Majesty, 1891. Pages XX and XXI.]

ST. PATRICK'S CHURCH, NEW YORK, 1833.

"Of the several Catholic places of worship, that dedicated to Ireland's titular Protector, St. Patrick, stands at the head. It is a very spacious edifice of stone and contains a fine organ which, together with an excellent choir, renders it attractive to those who have music in their souls.

The Catholics of New York are chiefly Irish, or of that extraction, as are the clergy. The spacious cemetery surrounding the church in question is crowded with tenants, and the inscriptions on the head-stones or boards bespeak almost all of them to have been natives of Ireland." [America and the Americans. London, 1833, p. 60.]

SEEKING GERMAN PRIESTS FOR PENNSYLVANIA IN 1785.

In the Archives at Baltimore (*Miscell. Doc.*) is draft of a letter of Bishop Carroll's dated, Georgetown, August 24th 1798 in answer to one of July 22d, writer not named. It mentioned the suit against Rev. Francis Fromm who arriving in Baltimore in 1789, (more probably in 1787,) had been appointed to Missions at York and Lancaster, Pa., but on learning that Rev. Theodore Brouwers of Westmoreland Co. who died Oct. 1790 had willed land to the priest who should succeed him went there and took possession. A suit was brought to eject him from possession and in 1798 decision against Fromm was rendered.

Bishop Carroll's letter speaks of a suit of Rev. James Pellentz against Father Fromm for £50. It was money Father Pellentz had loaned Father Fromm to pay passage money for which Fromm was held by "the Captain and owner of the ship" Fromm had come to Baltimore in. In 1785 or 86, Father Pellentz wrote to a friend in Germany that some clergymen were much needed and that if one or two, selected and recommended by his friends would come, their passage would be paid. This letter fell into the hands of an officious ecclesiastic at Mentz name Koch, unknown to Father Pellentz, who had it published in an ecclesiastical periodical paper of that city in consequence of which three German clergymen came to United States in 1787 whose expenses were paid after their arrival.

Koch was in 1798 in New York, "having been obliged to fly his country privately." [Miscellaneous Documents, Balto. Archives.]

EDITOR RESEARCHES, on discovery of this information, sought in Germany the "Ecclesiastical Periodical Paper" which contained the letter published by Koch.

The following are extracts from the "*Mainzer Monatschrift von Geistlichen Sachen*" for 1785, page 457. They were found and copied by the Very Rev. Canon Brueck, Professor of Church History in the Bishop's Seminary at Mayence on request of Rev, T. J. Shahan of Hartford, Conn., now of Berlin, Germany who kindly forwarded to THE RESEARCHES.

The first is from Paul Muller, apparently Sacristan, for Father Pellentz. This is the same "Paul Millar" whom Rev. Patrick Smith of Meath, Ireland, who visited this country in 1787 mentions as "an old German of Conewago,"

but who had "belonged to the first regular Catholic Congregation which assembled in Philadelphia," which was as early as 1732.

"How *anxious* the Catholics generally show themselves to be when they have the opportunity and a *Spiritual adviser*, and can attend their Divine Service. From a letter of one of the people who live there—Paul Muller, which he wrote, June 28th, 1785 and sent to an intimate friend we can see.

"Oh that the good God would be merciful and send us energetic Spiritual advisers (Geistliche), what grand harvests they could make here. Our good Father James Pellentz, who is nearly 50 years of age and 28 years in the country (America), has very much labor, day and night, with sick-calls, confessions, and sermons especially on Sundays and Holy Days, when he, from 6 o'clock in the morning till 12 and 1 o'clock, hears confessions; so that it is usually from 2 until 2½ o'clock before the Holy Mass is over, and often with Baptisms and sermon it is after 4 o'clock before he takes nourishment (Labung); and often has he had weak spells at the altar, and then (meaning after Mass,) one or two are waiting to take him on sick calls. From this one can judge how many confessions he has to hear, when I, who make for him all the Hosts he uses, have made from March 24th until to-day June 28th, he has used 2740 small hosts. From this you can see what an enormous labor this is for one man."

In another letter which was sent to Coblentz, of date of August 20th, 1785, Father Pellentz thus expresses himself: "I pray you do everything in your power to send me two priests to America. Since my last letter affairs have gone considerably worse here, as our dear Father Luke Geissler is at present so weak that we fear he will not live long. I myself have also a fever which oppresses me greatly, and from appearances will render me unable to continue my great labors what I have up till now undergone. If you should not find any priests *then notify* (or appeal to) Herr N. N. in (the city of) Mainz, and also Herren N. N———. Both, we hope, will be willing to assist us in procuring laborers in the American Vineyard. I have a very flourishing mission and from the number of those who receive the Bl. Sacrament—there is no other in whole of North America which will compare with it. It is a great pity that we have not more (Priests) Spiritual advisers. They could bring many back to the right path, who have strayed away, since we have now full religious liberty."

[Translated by F. X. Reuss, Am. Cath. His. Soc.]

MEMORIAL OF 121 CATHOLICS OF NEW YORK SENT TO BISHOP CARROLL BY THE TRUSTEES IN 1796.

(Archives Baltimore, Case 11 G.)

To the Gentlemen, Trustees of the Roman Catholic Church of this City [New York] (is written in lead pencil).

The memorial of the Congregation of said Church respectfully sheweth:

That we view with real pleasure and satisfaction the daily increase and prosperity of our Church from all parts.

That from this rapid increase, and the additional trouble which must necessarily follow, not only with respect to the Church immediately, but also out of doors, in calls on the sick &c. We think it too much for our worthy Pastor to go thro'—moreover when we consider that the duties of of the Church should be discharged with the strictest punctuality—therefore do recommend and indeed wish for an Assistant.

That from the duty we owe to God, ourselves and our children, we think it essentially necessary to make this application, especially when we reflect on the spirit of irreligion which prevails and that our Children are in want of those instructions which are necessary to form their minds and impress them with a true sense of religion, their dependence on, and duty to God,—so as to become hereafter faithful & steady members of our Church—the earliest impressions are deepest—and if neglected at this age the consequence to some may be fatal. "Train up a child" said Solomon "in the way he should go and when he is old he will not depart from thence."

That we frequently observe with sorrow, omissions in this respect, especially on Sunday afternoons, which no doubt is caused by want of sufficient assistance.

That in the choice of a man to co-operate with our present worthy Pastor, we would look for one of zeal, piety and ability.

That in casting our eyes on the Rev. Mr. Thayer, now in this city, we conceive him to be a Gentleman who would answer the above purpose and fully satisfy our wishes in this respect.

That, we therefore recommend him as our choice, provided he is willing to remain and meets approbation of the Rt. Rev. Dr. Carroll.

That if the Church funds are not adequate to support an assistant, we would cheerfully contribute in addition to what we already pay—as we by no means have it in contemplation to diminish the Rev. Mr. O'Brien's salary. Our aim being to make his trouble less and our satisfaction greater.

That as you Gentlemen are nominated to regulate the temporalities of the Church, we conceive it our duty to submit this memorial to your consideration and have no doubt of its meeting with your assent being equally concerned with ourselves in promoting religion, Christianity and good morals.

Daniel O'Leary,	Francis Cooper	John Bormer
Patrick Lynch,	Moris Calinger	William Cleasy
Denis Mc Donald	Anthony Trappan	Jean Givo
James Dougherty	John Conroy	Thomas Maddin
Patrick Faulkner	Daniel Gilmore	Charles Sherry
Edward Byrne	Patrick Haveland	James Duffey
Willi'm Welsh	James Hanrahan	Wm. Digan
John O'Reilly	John Hinton	John Welsh
John Keating	W. Downing	Edw. Mooney
Law. Byrne	Edw. Mooney	Thomas Hickey
James Giraud	Thomas Mullin	Thos. O'Neil
Philip McEntee	James Finigan	Jos. Connolly
John Mylar	Peter Reardon	Dennis Lehannan
Thomas Cavenagh	Hugh Breen	Thomas Sweeney
Michael Devoy	Owen Flanagen	Michael Casey
Cornelius Ryan	James Welsh	John O'Connor
John Hughes	Edw. Moran	James Hayes
James Murphy	John W. Ready	James Stiniknt (?)
Bernard Kelly	John Hoes	Mich. Little
Louis Jones	James Byrne	Bernard Byrne
Edw. Rogers	James Caress (?)	Charles McCarthy
Mathew Reed	Wm. Lawler	James Morgan
John McCaffil	John Isenburgh	Peter Isenburgh
John Toole	William Brinkcoe	Tomas Dunn
Gregory Donlevy	James Cassedy	George Coentin (?)
James Sullivan	Mathew Larner	Thimoty Calaghan
Dennis Cassidy	Peter Tam (?)	Edw. Barker
John Finegan	Andrew Lee	Joseph Mallabury (?)
Wm. Clohosey	Paul B. Lloyd	Cornelius Heeney
Dan'l D. Burns (?)	Patrick McFarlin	William Daly
John Bornin	Thomas Bennett	Wm. Carroll
Tim (?) J. McDonough	Charles O'Hagarty	Timothy Donavan

William Parsons	Thos. Byers	Jerem'h Connor
Moses Kereran	Thos. Donavan	Lawrence Keran
Rich. Donovan	Wm. Donavan	Patrick Kean
Christopher Hughes	Nicholas Butler	James Flyn
Patrick Flyn	Jam. Fitzgerald	Mich· Keane
John Mivery	Mathew Mahany	Michael Gleeson
John Halahan	Dennis Healy	Luke Tearney
Antony Ward	Jas. Fitzpatrick	Charles McGrath

Patrick Cochran.

Endorsed "Memorial of 121 Cath. N. Y."

The Memorial is not dated. The priest applied for was Rev. John Thayer of Boston.

"In 1796 the Trustees of St. Peter's Church, New York, solicited Bishop Carroll to appoint Rev. John Thayer as assistant to Rev William O'Brien but the latter was reluctant to receive him and Dr Carroll would not force on the rector of St. Peter's an assistant distasteful to him"—[*Sheas, Carroll* p. 453.]

ST. PETER'S CHURCH, NEW YORK, 1801.

NEW YORK, Jan. 5, 1801.

Robinson St. near the River No. 54.

The multitude of affairs here added to a complaint on my eyes which has lasted about 6 weeks, the impossibility of assembling the Trustees and of my going to see the Congregation which I mentioned are the causes of what must appear a tardiness on my part. We have, thanks to God, given an impulse to the mind of the congregation and an organ, organist and choir are on foot and a singing master attends to form and direct the children, many of whom would surprise you by their performance. All is conducted on the plan of Philada. and Balto. and our church is crowded. * * We have catechism twice a week previous to the singing and in train for preparing first Communion. The organ is more than paid for (550 dollars) and answers very well; and we have a crimson damask curtain for the altar to correspond with that which fronts the choir and organ. In a word I believe all promises as you would wish. The next object is a charity school.

He recommends a young man of 25 named Beasly, a convert, who "offers himself to you on behalf of the Church."

The above is a letter of Rev. W. O'Brien of St. Peter's, New York, to Bishop Carroll, now in Archives at Baltimore.

THE DIOCESE OF PHILADELPHIA AT THE OPENING OF THE YEAR 1834.

Official Statement made by Bishop Kenrick.

[Translated by F. T. Furey, Librarian Am. Cath. His. Soc. of Philadelphia.]

The *Annals de la Propagation de la Foi* for November, 1835, contains an important letter from the then Coadjutor Bishop of Philadelphia of which we here give a translation. In a brief introduction to this document the editor remarks that "the Catholic religion is making considerable progress here, and the population is increased every year by a certain number of emigrants coming from Europe. The need of priests is also very keenly felt. A year ago they numbered but thirty, of whom only three were Americans. Since the Bishop's letter was written there seems to have been an increase of ten. The establishment of a seminary has long been the Bishop's most ardent wish; its necessity was becoming ever more urgent; and at last Dr. Kenrick has succeeded in bringing together a few young men destined for the ecclesiastical state. Their number is now ten, and of these, seven are studying theology. A few more are even now expected. This is the nucleus of an establishment which, we hope, is destined to grow and, with God's help, will one day prove most useful to the Catholics of that country. The details contained in Bishop Kenrick's letter will be read with so much the more pleasure as they are the first that we have published on the Diocese of Philadelphia."

Letter from Dr. Kenrick, Coadjutor Bishop of Philadelphia, to the Editor of the "Annals."

Philadelphia, January 14, 1834.

Sir:—I have just received your letter of October 3d last; I owe you much thanks for the interest you are good enough to take in what concerns the state of religion in the Diocese entrusted to my administration; I make haste to satisfy your praiseworthy desires by giving you the information you ask for.

The Diocese of Philadelphia embraces the States of Pennsylvania and Delaware, and the western part of New Jersey, which was formerly West Jersey. The Catholics living in this territory, who are estimated to number

about a hundred thousand, are for the most part either the children of emigrants or have themselves emigrated from various countries in Europe. The greater part are German and Irish ; but French are to be found here also in large numbers, especially in Philadelphia. The presence of these French priests, Rev. Messrs Foulhouse and Guth, and Rev. Father Dubuisson, S.J., affords these latter every facility of practising their religion. Sermons in their languages are often preached in the German Church of the most Holy Trinity, and sometimes also in St. Mary's Cathedral. At various places in the interior of Pennsylvania, French families are to be found, and some have just settled in Centre, Clearfield, Potter and other counties. A small colony of this nationality has been established at a place called Asylum, or Frenchtown, in Bradford County ; but being left for some years without any religious service, I am told that scarcely any trace of the Catholic faith is to be found among them. Nearly all the original settlers are dead, and their children, having had no one to instruct them in the faith of their fathers, have joined the sects in whose midst they have been brought up. I would have liked very much to visit them in order to try to bring them back to the Church ; but so far I have not been able to do so, although I have made the episcopal visitation of some part of this vast Diocese every year and have been thus engaged for several months at a time. The missions or parishes, numbering fifty-nine in all, have kept me busy during the three and a half years that have elapsed since my elevation to the episcopate ; and to three or four of them I have not so far been able to go, yet I have given confirmation to five thousand six hundred persons. I hope in a short time to be able to visit, as a missionary rather than as a bishop, the most remote places, where no mission has been yet established. It will afford me great consolation to carry the light of faith to these people seated in the darkness of error, to give pledges of the Heavenly Father's love to these children unhappily scattered afar off.

At the time of my visit to St, Peter's at Brownsville, a small town on the bank of the Monongahela, I was greatly edified by the joy with which a pious widow, of French nationality, living in the neighborhood, came with her children to receive the sacraments, of which she had not partaken for some years, for want of a priest who understood her language. All the faithful of the mission have reason to complain, seeing that only four times a year are they blessed with the presence of a priest, the pastor of Blairsville, Rev. James Ambrose Stillinger, a young American missionary, who

is attending them until such time as I can give them a Pastor of their own. The French families living in Potter County have not even this consolation; for it is only very seldom that the Pastor of All Saints at Lewistown, who is entrusted with this mission and with those of Clearfield and Bellefonte, can make the long journey that is necessary in order to visit them. Every month he has to go sixty miles to reach Clearfield, where there is a goodly number of French; but those of Potter are very much further away.

The faithful of Philadelphia, numbering about twenty-five thousand, enjoy those religious advantages which Providence, in His mysterious dispensations, has not vouchsafed to their brethren in the interior of Pennsylvania. At present we have five churches here of considerable size and quite handsomely constituted; I should, however, make an exception of St. Joseph's, which is the oldest, and which is more to be admired for the piety of the faithful who frequent it than for its architectural elegance. It was built a hundred years ago, when the Catholics were very limited in numbers. The civil authorities of that time were seriously concerned as to whether they should tolerate there the scandal of the public celebration of Mass. Since then it has been enlarged to more than double its original size, and yet it is still the smallest of all the churches in the city. The church of St. John the Evangelist, which its pastor, Rev. Mr. Hughes, aided by the generosity of the people, and especially by that of a Frenchman,* built two years ago, is very elegantly constructed. So far nearly 50,000 dollars have been spent on it, and a large portion of this amount still remains unpaid. Fully 12,000 dollars more are needed to complete it.

At the present time a sixth church is being built to the north of the city, and will be opened to the public a few months hence. Still one more at least is needed to the south side; but our resources are exhausted, and we find it no easy matter to finish the one under way, which is to be called St. Michael's. For the erection of this edifice, 20,000 dollars will scarcely suffice.

Each church in the city is served by two priests, and occasionally and customarily by some other priests staying here. Two Jesuit Fathers, the one, Father Dubuisson, a Frenchman, the other an Irishman, perform the functions of the sacred ministry at St. Joseph's, the old home of the early missionaries in the State of Pennsylvania, who were members of the same Society. It does not appear that at the time (1732) when the little St.

*M. A. Frenaye.

Joseph's chapel was erected there were any priests residing in Philadelphia; for I have seen in the registers preserved at Goshenhoppen, forty-five miles from here, that Father Schneider, S. J., who resided in that county as early as 1741, came to Philadelphia from time to time, and here baptized the children of the faithful in the *little Chapel*, as it was then called, in the early years of his Mission. We do not find, however, that this Father baptized on any one of his visits more than one or two children. Some time later two Jesuit Fathers took up their residence at Philadelphia, in a house near St. Joseph's, which continued to be occupied by the Jesuit Fathers until their Order was suppressed. They again took possession of it at Easter of last year, and their piety and zeal have already been quite fruitful.

Pittsburgh, a city of some importance at the other extremity of Pennsylvania, contains, according to a moderate calculation, out of a total population of 20,000 souls, between four and five thousand Catholics. Up to the present time we have had only one church there, St. Patrick's; but we hope soon to have another to be known as St. Paul's, a vast edifice of magnificent design and already well advanced towards completion. Five years ago work was begun on this new church; but the want of pecuniary resources has delayed its completion. The Pastor of St. Patrick's, Rev. John O'Reilly, who has already built three churches, namely, those at Newry, Huntington and Bellefonte, is now doing his very best to put the finishing touches to St. Paul's at Pittsburgh. Rev. Mr. Masquelet, an Alsatian, is aiding him in the work of the sacred ministry, chiefly by looking after the needs of the German's, who are very numerous there, and of some French people who are also to be found in the place. Near Pittsburgh the Nuns called Poor Claires have a convent in which are fourteen Sisters, under the spiritual direction of Rev. Mr. Van de Wejer, of Belgian nationality.

At Conewago, in the part of Pennsylvania bordering on Maryland, the Fathers of the Society of Jesus have an establishment in the heart of a considerable Catholic population. The zeal of these Fathers carries their labors through all the surrounding country. They have charge of three churches in addition to that near which they live. Father Pellentz, quite a celebrated missionary, was the founder of this establishment. The church was built in 1787. On the occasion of my visit nearly five hundred persons received Confirmation in three of these churches.

The Goshenhoppen church belonging also to the Jesuits, must have been built before 1765: for in the Register of Baptisms we find that some of them

took place *in templo* this same year; perhaps it was begun the same year as St. Mary's in Philadelphia, which was erected in 1763. The Catholic population in the neighborhood is quite large and almost entirely of German origin; whence it happens that the present generation, though American by birth, do not speak English, at least not generally. The spirit of faith and piety has been preserved there, and is being still preserved by the zeal of Father Cowin (Krokowski), a Jesuit and a native Livonia, just as it had been kept up until his time by that of his predecessors, beginning with Father Schneider, who settled there in 1741.

Loretto, in Cambria County, is the home of the celebrated missionary, Prince Gallitizin, and the centre of a very numerous Catholic population, It was more than thirty years ago that this venerable man chose the summit of the Alleghany mountains for his retreat, or rather as the centre of his mission- Thence he went out from time to time to bring the succors of religion to the Catholics scattered over an immense territory, in which five priests are now at work. The number of the faithful was far from considerable, even in the whole county of Cambria, when he arrived there; but his perseverance, in spite of all the difficulties that he had to encounter, were crowned with Heaven's blessings. The mountains have become fertile and the forests flourishing. Many Protestants have followed his example and renouneed the errors of the sects in which they were reared; and Catholics have come from from all directions to place themselves under the paternal care of a priest whose humble and pure life excites in them the practice of the evangelical virtues.

I am not going to weary you, sir, with details of all the missions of of this vast diocese; it would, unquestionable, be a subject calculated to to give edification; you would find therein many things that would inflame the zeal of those desiring the advancement of the kingdom of Jesus Christ; you would see especially in what great need we stand of missionaries. So far there are but few churches provided with resident pastors and in which the Holy Sacrifice is offered up every day, or even every Sunday. Philadelphia and Pittsburgh, Conewago, Loretto, Manayunk and Wilmington are the only places that have this advantage. Among the missions there are a few that enjoy the presence of their pastors three times a month, such as Haycock, Pottsville, Lancaster. Bedford and Chambersburg; others only twice a month; still others only a single day in the month, and others again still more rarely, according as the work in the other missions leaves it in

the power of the priests who serve them. Brownsville, Carbondale, Silver Lake, New Castle, Butler and Hart's Sleeping Place,* although churches have been built there, are in this desolate condition. In certain districts each missionary has charge of two, three, four or even more missions, often quite far removed from one another. For some of these missions the gift of tongues and an iron constitution is necessary. English is everywhere absolutely necessary, German is necessary also nearly everywhere, at least the flock should sometimes receive ministrations of an extraordinary missionary speaking this tongue; French is also very advantageous, especially in the larger cities; and Irish is also very useful, the laborers employed in the public works being for the most part emigrants from Ireland, a large number of whom prefer their mother tongue to English. All the missionaries at present engaged in this Diocese speak English, and nearly all French also; ten speak German, and several know Irish. Nine nations have supplied us with these missionaries, so that there is greater diversity among them than among the faithful themselves, in respect to origin. We have four Frenchmen, three Germans, two Belgians and twenty-one Irishmen. Russia, Livonia and England have each given one missionary to Pennsylvania, and so has Portugal. As for native Americans we can count only three now at work in the Diocese, and two in the Emmittsburg establishment. The number might indeed be increased if we had a Seminary suitable to receive young men born in this country who desire to devote their lives to the sacred ministry. To this purpose all my most ardent wishes tend; and I hope to succeed in it, if it should so please the Lord, with the aid of those persons to whom he has entrusted the distribution of his gifts.

The diversity of the nationalities whence our missionaries have sprung and come to propagate the Faith in this Diocese serves in a striking manner to prove the universality and the Unity of our holy religion. It was only a few weeks ago that the Bishop of St. Louis, before returning to his Diocese after the Council of Baltimore, did us the honor of visiting our city and celebrated Pontifical Mass in the new St. John's church. On this occasion the Pontiff celebrant was an Italian (Bishop Rosati), the assistant priest an Irishman, the deacon a Frenchman, and the sub-deacon a Mexican, each of a different nationality; a fact which struck the Protestants themselves, who came in large numbers to attend the ceremony, and who showed that they

*Hart's Sleeping Place "in memory of a celebrated fur trader by the name of John Hart who had frequently rested there" is about three miles north of Carrollton, Cambria Co. Pa. [Lambing]

were very much edified by the solemnity, and in particular by the venerable prelates' piety.

Public opinion in Philadelphia is constantly becoming more favorable to the true religion. The heroic courage of the Sisters of Charity, at the time when the cholera was spreading consternation everywhere won for them universal admiration; the civil authorities have rendered them public testimony for their services, as benefactors of society. The maternal care which they bestowed on nearly eighty orphan girls in the two establishments named St. Joseph's, also brings them much praise. Such works of charity serve as visible, palpable proofs in favor of religion; there is no one who would dare detract from their merit. The priests of the diocese, on their part, by their devotion in performing their ministerial functions on behalf of the unfortunate victims of the cholera, whilst the ministers of the sects fled, brought out in the broad daylight the excellence of the priesthood and its divine character. The discourses of Rev. Mr. Hughes, Pastor of St. John's, on the dogmas of the Catholic faith, and his writings in reply to Mr. Breckenridge, a Presbyterian preacher, have enlightened many Protestants, several of whom have returned to the bosom of the Church. Finally, the present condition of affairs leads us to hope that the light of truth will be abundantly shed, and that the piety of the faithful will constantly become more fervent. Already the number of communions has greatly increased.

I ask you, sir, to make these details known to the members of the Propagation of the Faith, and to accept the sentiments with which I am, etc.,

†FRANCIS PATRICK,
Coadjutor Bishop of Philadelphia.

BEWARE OF THE INTRODUCTION OF THE POPISH RELIGION.

The Earl of Carlisle in "Minutes on the altered aspect of the American Contest since the French Alliance and the necessity of adopting new methods of carrying on the war," 29th Sept., 1778, to Wm. Eden, one of her "Peace" Commissioners.

"I submit to you whether it will not be proper to urge as strongly as possible the disappointments America will undergo thro' this new connection. The difficulties she will be under to keep down the interest on the debt she owes France, the equivalent that will be demanded of her in default of payment, perhaps a Province.—The *opportunity* she will give to the introduction of Popish religion.—The power the French cabinet will have in directing and restraining her commerce."—[Steven's Fac Similes, Vol. V, No. 529.]

HISTORICAL NOTES.

The first Church in Upper Louisiana was built by Catholics in "Le vieux village de St. Genevieve," previous to "L' annee des Grandes Eaux," being a large wooden structure which was removed to the present city of St. Genevieve in 1794. When this church was old and dilapidated it was abandoned about the year 1835. The erection of the old rock church was completed in 1831 under the surveillance of Rd. X. Dahman, an old soldier and officer in the cavalry service of Napoleon the Great. It was consecrated November 22d, 1837, by Bishop Rosati, of St. Louis. This old rock church was struck by lightning July 17, 1841; it struck the gable end and the fluid descended along the roof to the sacristy, then pierced the wall and striking the frame of the picture of St. Genevieve; it then descended the altar, taking away its gilding and passed to the ground floor. Mr. John Doyle, at the time, was praying before the altar and was struck by the lightning and considerably stunned, yet recovered from the shock.

There is now a large brick church over the site of the old rock church, under the supervision of Rev. Francis X. Weiss. The corner stone of this new edifice was laid by Rev. Charles Zeigler, a native of St. Genevieve, now a parish priest of St. Louis.

As early as 1760, three Jesuit missionaries settled at St. Genevieve in their cassocks, with breviary in hand and the cross upon their breast. They commenced their religious instructions to a few inhabitants and visited the surrounding tribes of Indians, amongst whom vespers and matins were chanted.

The following is a list of ministers that officiated at St. Genevieve under the Spanish, French and Territorial government: Fathers P. F. Watrin, J. B. Salveneuve and J. Lamorinie, from 1760 to 1764; Father J. L. Maurin from 1764 to 1768; Father P. Gibault, 1768 to 1773; Father P. Hilaire, from 1773 to 1777; Father P. Gibault from 1778 to 1784; Fateer Louis Guiques, from 1786 to 1789; Father De St. Pierre, from 1789 to 1797; Father James Maxwell, from 1796 to 1814; Father D. Oliver from 1814 to 1816; Father Henri Pratte, from 1816 to 1821; Bev. Francis X. Dahman, from 1822 to 1840; Rev. Hyppolite Gondolphe, 1840; Rev. Jean Marie St. Cyre, 1849; Rev. P.L. Hendricks, 1862; Rev. Francis X. Wiess, 1865 to 1885. (Rozier's History of the Early Settlement of the Mississippi Valley p. 117–8).

"Side by side with the glorious name of Christopher Columbus, we must place those of Jacques Cartier, John and Sebastian Cabot, Amerige Vespucci, Magellan, Pizarre and especially Fernando Cortes, as the first to establish the supremany of European civilization in the New World.

Cortes disembarked at the mouth of the little river Tabasco, on the shore of the Gulf of Mexico, and fought two successive battles with the Indians, who ventured to oppose his passage. The second battle, which was bloody and long contested, took place on the 18th of March, 1519. Victory remained with the Spandards, and Cortes erected on the soil of America his great standard of black velvet embroidered with gold, having in the centre a red cross surrounded by blue and white flames, bearing the following incription in Latin: "Friends, let us follow the Cross, and if we have faith in that sign we shall conquer." This was Europe's Act of Appropriation; from that moment her fortunes and those of the New World have been indissolubly united. (*Pre-Historica America* by Nadaillac p. 2).

Dr. Benjamin Rush, Philadelphia, July 13th, 1789, wrote to Dr. Jeremy Belknap, Boston relative to his essay upon Spirits, that in checking Intemperance: "I am disposed to believe that the business must be effected finally by religion alone. I have written to the Roman Catholic Bishop, Dr. Carroll, in Maryland to set an association on foot against ardent Spirits in his Society.'

(Dr. Rush wrote to Rev. John Carroll on February 9th, 1789, and the reply dated July 18th, 1789, may be found in the RESEARCHES for July 1888, p. 71).

WANTED.

We want every book and pamphlet ever published anywhere giving information about New Jersey either historical or biographical. Send us title and name price, size and condition and if we haven't it we will buy. This includes everything whether Catholic or Protestant or non-religious. Reports of all organizations of every kind.

A Vindicatory Address or An Appeal to the calm feelings and unbiased judgments of the Roman Catholics of Norfolk Portsmouth and their Vicinities respecting the foul charges against the writer in presence of the Congregation of Norfolk on the 23rd of Feb. 1817 by the Rev. Jas. Lucas with an inquiry into the abuses which have for some time past prevailed in the affairs of the church. By Jasper Moran. 75 pages.

"An Address to the members of the Roman Catholic Congregation of Norfolk or a short exposition of their rights as well as of the facts (which have taken place from the last of December 1815 to the present date) aiming at the total infraction and full usurpation of the same. By the Rev'd J. Lucas appointed Pastor by the Most Rev. L. Neale, Archbishop of Baltimore. Presented to and approved of by the Trustees of the same congregation at their meeting in December 1815, held at the house of E. Higgins Esq., Treasurer of the board. By the actually remaining trustees lawfully appointed by the congregation,

John Donaghey
Ber'd Mulholland
Eugene Higgins
Jasper Moran.

Printed by Shield, Carlton & Co Norfolk." 10 pages.

BULL OF POPE ALEXANDER VI—The Latin-American Department of the World's Columbian Exhibition is very anxious to obtain information concerning a copy of a little quarto published in Rome in 1493, containing the important bull of Pope Alexander VI by which he divided the New World between Portugal and Spain. Only two copies of this pamphlet are in existence so far as can be ascertained. One is in the Royal Library at Munich. The other was sold at auction by Puttrick & Simpson, auctioneers on the 24 May 1854 and was bought by Obadiah Rich for four pounds eight shillings for some private library in the United States which he declined to name. It has entirely disappeared from the knowledge of bibliophiles and no trace of it can be found. Any person having knowledge of the whereabouts of this treasure will be kind enough to notify the Department of State, Washington, D. C.

Documents relative to the Present Distressed State of the Roman Catholic Church in the city of Charleston, State of South Carolina. Printed by J. Hoff, 118 Broad St. Charleston S. C. 1818. 26 pages.

"To the Roman Catholics of Norfolk. By order of the Trustees. A. Oliveira, Sec. Norfolk, Thursday 25th. June 1818 (Printed broadside.")

To the Roman Catholic Congregation of Norfolk and the Public. By order of the Trustees. Alexander Oliveira, Sec. of the Board. Norfolk June 20th. 1818. (Printed broadside.)

Letter addressed to the Most Rev. Leonard Neale, Archbishop of Baltimore by a member of the Roman Catholic Congregation of Norfolk in Virginia, 1816. 44 pages with an "Appendix" entitled "Documents,' 47 pages.

A 4 page pamphlet "To Dr. Mathew O'Donnell" and signed "J. P. de Cloriviere" Charleston, Oct. 21st. 1818.

Life & Scenery in Missouri. Reminiscences by a Missionary Priest. Dublin James Duffy & Co. 1890. By Very Rev. John Canon O'Hanlon, Dublin.

Die Katolesche Kirche in der U. S. Von Nordamerika, Regensburg, 1864.

$1 will be paid for a good copy of the RESEARCHES, vol. 1 no. 2 issued in Oct. 1884, by J. W. Dunphy, Roxbury Mass.